



STANDING STRONG IN TRYING TIMES

The Book of Daniel

Daniel's Seventy Sevens

Key idea:

Daniel's seventy sevens give us a picture of the coming of the Messiah to fulfill the old covenant and establish the new covenant, bringing full salvation for His people but judging those Who reject His sacrifice.

Key text:

Daniel 9:20–27

While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the Lord my God for his holy hill — ²¹ while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. ²² He instructed me and said to me, “Daniel, I have now come to give you insight and understanding. ²³ As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision: ²⁴ Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy. ²⁵ Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. ²⁶ After the sixty-two ‘sevens,’ the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. ²⁷ He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And on a wing [of the temple] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”

Key points:

1. While he was still confessing the sin of Israel and praying for Israel and Jerusalem, Gabriel brought the answer to Daniel's prayer, which is related to these three topics.
2. Daniel was told that during the first sixty-nine sevens the city of Jerusalem would be rebuilt, and then the Messiah, the Anointed One, would come and deal with the sin of His people, bring in righteousness, and seal up vision and prophecy.

3. Verses 26 and 27 are parallel in structure.
 - a. The first part of each verse reveals how the Messiah will die in the middle of the seventieth and final seven, confirming God's covenant with His people and putting an end to the sacrificial system.
 - b. The second part of each verse speaks of how God's judgment will fall on those who rejected the Messiah's sacrifice. The Romans would destroy Jerusalem and the Temple, thus ending the Old Covenant forever.

Questions for discussion/application:

1. What part of Sunday's teaching stood out most to me? Why?
2. Why does Daniel summarize his prayer as "confessing my sin and the sin of my people Israel, and making my request to the Lord my God for His holy hill"? Why is this summary important before relating the answer given by Gabriel?
3. Why does the issue of sin receive so much focus in the answer to Daniel's prayer? How is the issue of sin related to the end of the Old Covenant and the giving of the New Covenant? (See Hebrews 8:6-13).
4. Why is it important that Jesus not only pays for and removes my sin, but also gives me His righteousness? Why do I need both aspects?
5. Why is the Messiah the "Anointed One"? How was Jesus "anointed"? When was Jesus "anointed with the Spirit" and how might this be related to the beginning of the seventieth seven?
6. Do I think the seventy sevens refer to 490 literal years, or are they symbolic? How would I argue in favor of taking them literally? How would I argue in favor of taking them as symbolic? Does this affect the central meaning of the passage?
7. Why does Gabriel use parallelism to speak of Messiah dying/putting an end to offering for sin/confirming the new covenant and the judgment coming on Jerusalem and unbelieving Israel? Why not speak entirely of the work of Messiah for salvation and then entirely of the coming judgment? What is gained by alternating salvation and judgment in this parallel fashion?
8. Why does Jesus pronounce judgment and desolation on Jerusalem and the temple at the end of his seven 'woes' in Matthew 23? How does this help me understand Matthew 24? How is this a fulfillment of Daniel 9:26-27?
9. After Jesus' sacrificial death, how did God view the sacrificial offerings made in the Temple in Jerusalem? Were they pleasing worship or an abomination? Why?

10. How does Jesus interpret the abomination that causes desolation in Matthew 24:15? What does Luke tell us in Luke 21:20-22? Is the abomination that causes desolation something that is already past, or is it something that is still future to us? Why?
11. If Jesus pronounced judgment on Jerusalem and the temple for rejecting the Messiah, why was the judgment delayed 40 years? Can I think of other examples where God pronounced judgment but the enactment was delayed?
12. How important is the change from the Old Covenant to the New Covenant? How are the Old and New Covenant similar? How are they different? What is better in the New Covenant?
13. Who will I call or see to encourage this week?

For Further Study:

[Christ the Focus and Fulfillment of the Old Testament](#) (Series - March-September, 2004)

[Has Jewish Israel Been Utterly Cast Off?](#) (August 8, 2004)

[The New Covenant - Fulfillment In Christ](#) (August 22, 2004)

[The Glorious New Covenant Ministry of the Spirit](#) (November 9, 2008)

[A Holy Response to the Word of God](#) (May 21, 2017)

Preview of next week: Reformation Day teaching by David Bashore